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ABSTRACT

This issue of this magazine is part of an effort to heighten the knowledge of students and teachers about Indiana's American Indian connections past, present, and future. The issue is a guide to accompany the 2001 original play, "People of the Turtle." It can stand alone as a starting place for students interested in learning about, and from, the American Indian speakers whose stories are presented in this issue. Playwright, Rita Kohn, describes the source of the play and provides context for its content, casting, and staging. The play's speakers are introduced using excerpts from their narratives; portraits of some of the speakers are also included. There is a brief introduction to the "Woodland People" and the "People of the Turtle," whose stories are the subject and content of the play. Background information is presented about the Indiana American Indian Theater Company, and key people involved. Lists 35 selected titles and 7 additional resources. (BT)

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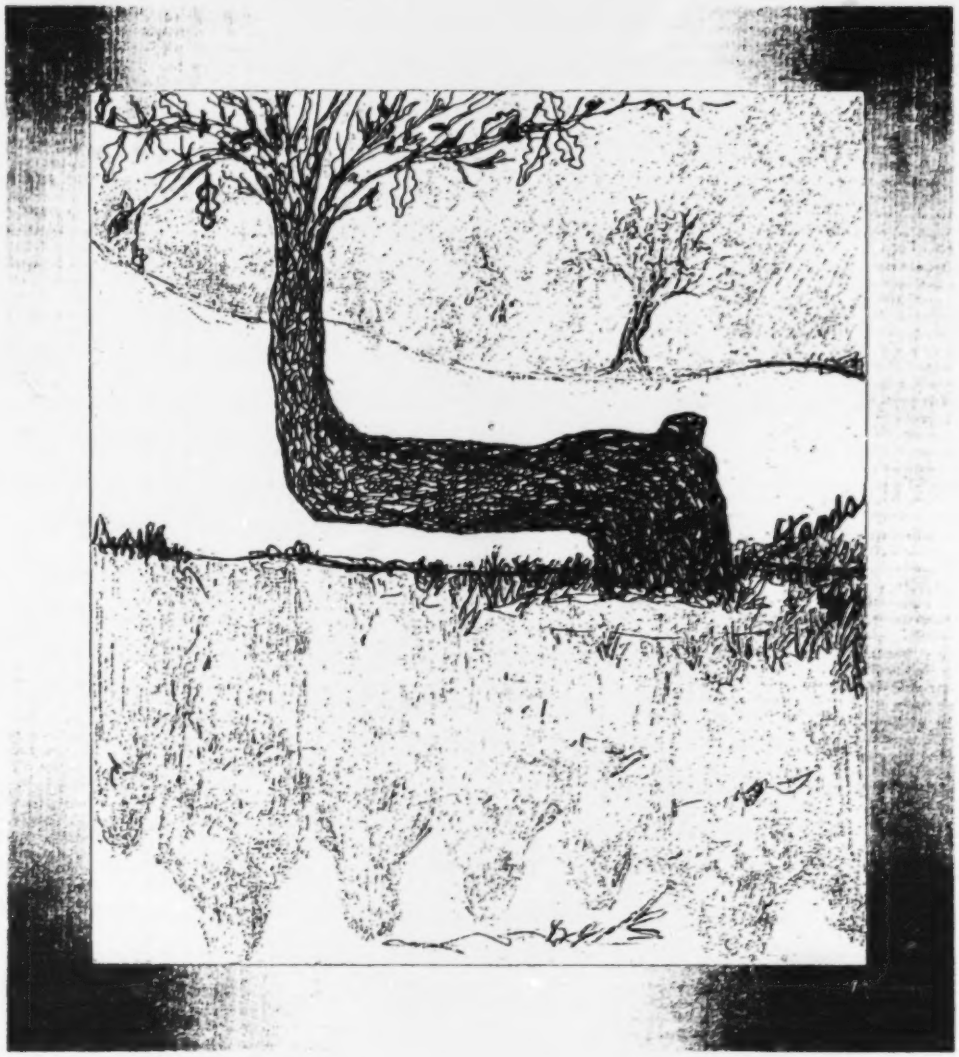

Finding our way home:

The Great Lakes Woodland People

SO 034 246

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Focus

This publication is dedicated to Lora Marks Siders, Miami Elder and Teacher.

We gratefully acknowledge all the Elders and Teachers who guide us, especially the Narrators, whose oral histories are the basis for the play, People of the Turtle.

On the front cover: The Elder spoke that there are fewer than a handful of these "Trail Trees" left in Indiana today. These special gifts were made for our People as they journeyed to find their way back home to the loved ones in the circle. Intentionally bent, this magnificent tree still stands. As I stood there, I could see and feel the others, ancestors, from times past in the shadows . . . and hear the whispers they spoke, "go now, and find YOUR way home." With great humility I thank the Elders and Ancestors for this gift to share with you. May we all find our way home safely. Aho. STands.

Editorial note: STands has shown the shadows of the Ancestors in the foreground. The "Trail Trees" originally functioned to guide people to the villages.

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The Indiana Historian provides resources and models for the study of local history to encourage Indiana's citizens of all ages to become engaged with the history of their communities and the state of Indiana.

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Indiana–the Land of the Indians–recognizes its earliest residents through its name. Most Hoosiers today, however, know little about the history of the American Indians who occupied this land before and after statehood in 1816. Most Hoosiers are also unaware of the growing numbers of American Indians living and working in Indiana today.

This issue of *The Indiana Historian*–a collaboration with the Indiana American Indian Theatre Company (IAITCo.)–is part of an effort to heighten the knowledge of Hoosiers about Indiana's American Indian connections–past, present, and future. It is a guide to accompany the 2001 original play, *People of the Turtle*. It can also stand alone as a starting place for readers interested in learning about, and from, the American Indian Speakers whose stories are presented here.

On page 3, Rita Kohn, the playwright, describes the source of the play and provides context for its content, casting, and staging.

On pages 4 through 11, the Speakers in the play are introduced using excerpts from their narratives. Portraits of some of the Speakers are also included.

On pages 12 and 13, there is a brief introduction to the Woodland People–the People of the Turtle, whose stories are the subject and content of the play.

Some background on the IAITCo. and key people involved is presented on page 14.

Extensive selected resources are provided on page 15.

For more information about the Indiana American Indian Theatre Company, call 317-580-0882 or visit www.bearcreekgallery.com.

About the symbols

The symbols and art pieces scattered throughout the text are reminders of our truths. Native Art, as well as other art, is a visual language of what we hold in our hearts. I invite you to discover what these symbols mean by asking an Elder of Native descent and continue some of the oral traditions; you may also go the the Web site of the Indiana Historical Bureau (www.IN.gov/history). As the turtle walks throughout the pages, notice how sometimes it may be with speed or even a slow pace; in the end, his journey complete, his home is within and surrounds himself.
Walk in Beauty. STands.

Thank you

The portraits of the Speakers

Colored photographs in *Always a People* are from the original 20" x 24" oil on canvas portraits by Evelyn J. Ritter, which are a portion of the Dr. Mike and Linda Shinkle Collection of Woodland Leaders–The People of the Turtle. For additional information about the unique story of the people in this collection, please address questions to The Dr. Mike and Linda Shinkle Collection, PO Box 3442, Peoria, IL 61612 or call 309-693-7128.

For information regarding portrait availabilities in The People of the Turtle exhibit, please contact the President, Minnetrista Cultural Center, 1200 N. Minnetrista Parkway, Muncie, IN 47303-2925 or call 765-282-4848.

The portraits are presented in this publication with deep appreciation to Dr. Michael Shinkle and Mrs. Linda Shinkle, who own the copyrights. The portrait images have been cropped for design and space purposes on pp. 4-11. Dr. and Mrs. Shinkle have most graciously allowed the Indiana Historical Bureau to place the color portraits on its Web site at www.IN.gov/history.

"Finding our way home" has been supported by the Department of History, Ball State University and by a grant from the Indiana Humanities Council/ National Endowment for the Humanities.

Indiana Humanities Council

The Indiana Historical Bureau thanks Rita Kohn and Stands Tall Woman for sharing their knowledge and talents in the production of this issue.

Thanks to those who helped make *Always a People* possible: Rita Kohn, W. Lynwood Montell, R. David Edmunds, and Michelle Mannering.

Sponsors of the play production: Union Federal Bank, Bear Creek at River Crossing, Interim Solutions LLC, and Friends of IAITCo.

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People of the Turtle—in their own voices

History transmitted through theatre is one of the oldest activities of humankind. *People of the Turtle* is a drama intended to expose commonly-held stereotypes about American Indians, to demonstrate their diversity, rich heritage, present lives, and hopes for the future, and to help members of each audience move toward more accurate understandings of the contributions of Indiana's longest continuous residents.

What is now Indiana was once woodland, heavily forested land with waterways sustaining wild animals, birds, and fish. The land and water also sustained the Woodland People and their sophisticated system of agriculture and wide-ranging trade. The United States government in the mid-nineteenth century forcibly removed the majority of the Woodland People from this land. The government took away not only their way of supporting themselves economically, but also their spiritual and cultural base.

Rooted, not entrenched in a past that always is present, Woodland People have always been prepared to weather the next season, to grow into it, to move forward as determinedly as the seeds of the trees that mark both their uniqueness and universality. Their business of life is multi-dimensional, multi-faceted, multi-plied.

People of the Turtle is a dramatization of life, spoken individually in collective voices. The speeches in the play are culled from longer narratives printed in *Always a People,* a benchmark work that presents the unedited words of contemporary people of Great Lakes Woodland descent. The editors made no attempt to interpret or edit the interviews to fit them into "mainstream" scholarship. Instead, readers are invited to learn directly from the Elders and leaders of seventeen different tribes. It is their story from their point of view.

People of the Turtle allows the spoken words to stand unencumbered by outside interference. While the book presents the individuals one by one, the dramatization becomes a give and take, an interweaving of comments, ideas, stories, beliefs, hopes. There is nostalgia, anger, joy, frustration. The interchange follows a natural pattern of conversation.

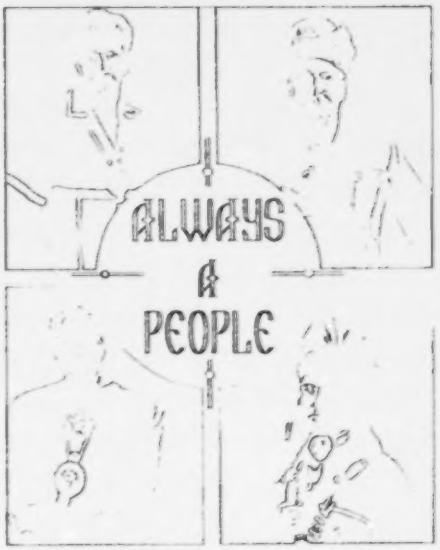
This is not theatre with its "fourth wall" through which the audience is supposed to see and hear but not participate. This production asks each person in the audience to cross the boundaries between stage and seats, not in a voyeuristic sense, which implies eavesdropping, but in a welcoming way that opens each person to the unfolding of a story. It is a story in which each person plays a part, makes a difference, and has a future voice linked with the past—good, bad, or indifferent.

The Woodland People worldview is the inheritance of all people. It comes with the place they had to vacate so a new wave of residents could alter that place to suit their own, old-world view. When Europeans came to settle the Northwest Territory they set about cutting down trees to bend the place to the old way of life from which they had fled, supposedly to make a new life. When the Woodland People were driven from Indiana to Missouri, to Kansas, to Oklahoma, they adapted to the geography, flora, and fauna of each new location, achieving an at-one-ness that incorporated their core beliefs and values. They had to find new ways to feed, clothe, and shelter themselves. In the process, some of the material and historical culture was taken away, lost. Yet the qualities of endurance, reclamation, and optimism are ever present.

This play demonstrates why and how this is true.

The world of the play is a Tableau of thirty-one different people from seventeen different tribes. It is presented as Performance Theatre with dance, music, and spoken words. Scripts are on stands to emphasize that these are the words of real people. They are not speeches made up by a playwright.

The people speaking the words may be American Indians whose ancestry is not Woodland, but southeast or southwest or northeast or northwest or Plains. That is because the current American Indian population in Indiana is diverse. They come here for their careers or their families, just like anyone else. The company will not be solely Woodland or only American Indian.



ORAL HISTORIES OF CONTEMPORARY WOODLAND INDIANS

The two-act play is divided into eight scenes. Act I is constantly moving. It covers memories of childhood, school and prejudice, what happens when use of the native language is forbidden, how spirituality continues despite hard times.

Act II is more a coming together with stories, dancing and singing, a return to speaking the language and doing the traditional crafts and works of art—the vibrancy of today.

The play ends with hope for the future, with the words of Tecumseh. This great Shawnee leader tried to unite all the Woodland People in the early nineteenth century to demand that the U.S. government keep its word according to Article III of the Northwest Ordinance of 1787: "The utmost good faith shall always be observed towards the Indians." [See, Robert M. Taylor, Jr., ed. *The Northwest Ordinance, 1787: A Bicentennial Handbook* (Indianapolis, 1987), 21-22, 61-65.]

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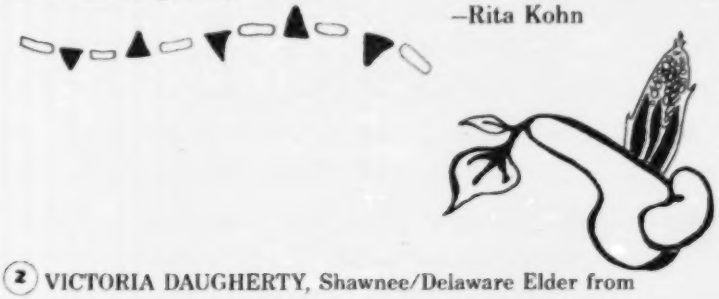
The Speakers

Words are sacred. They are shared in trust, to be treasured, learned from and through. Respected. Revered. No less than those who speak them.

In the pages that follow you are introduced to the Speakers, in the order in which they first appear in *People of the Turtle.* Their words here (in italic type) have been excerpted from *Always a People: Oral Histories of Contemporary Woodland Indians.* This is not the order in which the People appear in the book, *Always a People.* That order is alphabetical, from Alexis to Zunigha. There is not a portrait for every speaker.

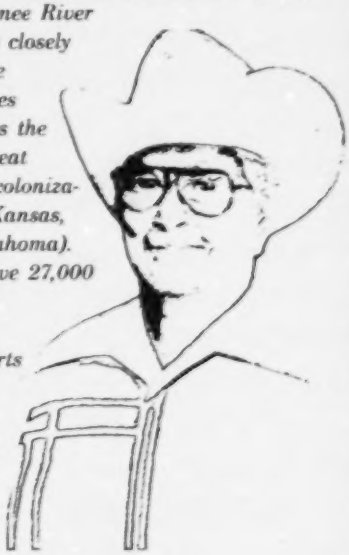
When it came to the dramatization, I allowed the retelling to guide itself. Only after I completed the following pages did I comprehend that the arc of the play and the order of the Speakers mirror the steadfastness of the People. The vignettes here tell their own enduring story.

–Rita Kohn



(1) CHARLES DAWES served as principal chief of the Ottawa [Odawa] Tribe of Oklahoma following an illustrious career in the Army Air Corps and as an executive with a Fortune 500 company. Until his death in 2001 most of the tribes in northeastern Oklahoma looked to him as their spiritual leader.

My people's history started very early on the Atlantic Coast; then we moved west as far as [present day] *Mackinaw City. Then we split off, with one group going to Manitoulin Island and another to Walpole Island in Canada. Our group went down to where the Maumee River runs into Lake Erie. We were closely related to the Ojibwas and the Potawatomis. These three tribes were and still are identified as the Three Fires Council of the Great Lakes. We got in the way of colonization early and got moved to Kansas, then to Indian Territory (Oklahoma).*



These people [in 1860s] *gave 27,000 acres to* [establish and build] *Ottawa University in Kansas, today a thriving, small fine arts school.*

Odawa heritage connects with the Gitche-Manitou and Nanabush. Pontiac is their famous eighteenth century leader.

(2) VICTORIA DAUGHERTY, Shawnee/Delaware Elder from White Oak, in eastern Oklahoma, represents one of the last links with people who were on the trek from Kansas to Indian Territory, in 1907. Her family passed on tribal history orally, as it had been done for centuries. Their language was spoken at home and traditional ways were followed according to the seasons.

My role as Head Lady is in the ceremonials. I would be considered as spiritual leader of the women of my tribe, but I have to let all the people know the correct things that we do. Head Lady is handed down from generation to generation.

Shawnee culture is distinguished for the significant place given women in leadership. The Grandmother (Kokomthena) is the supreme deity and many of the subordinate deities are female: Earth Mother, Corn Woman, Pumpkin Woman, who support the harvest. The spring (May) and fall (October) Bread Dances recall the old Shawnee economy for bountiful harvests and hunts.

Like all other Woodland People, the Shawnees were scattered from their ancestral home in the Ohio Valley. Mrs. Daugherty's group earned the name "Loyal Shawnee" for their allegiance to the Union during the Civil War. They were stripped of their homes in Kansas nevertheless.

(3) HENRYETTA ELLIS is a teacher in the tribal school in Shawnee, Oklahoma.

I am Shawnee. The term Absentee Shawnee was given to us by the government. I don't see any difference in us and the other two groups of Shawnee in Oklahoma. We are Shawnee. It's not our fault somebody else named us the Eastern or Loyal or Absentee. Originally, we were all just Shawnee.

I'd especially like for my children and their descendants to remember me as a Shawnee woman who met her obligations. I've led our Bread Dance four times. The ceremonials associated with the Bread Dance are what keep the world going.

When I began participating in our ceremonials, at age twelve, is when I felt proudest to be an Indian.

The Shawnee, which means 'southerners,' also were called Shawano, Savannuca, and Savannah. They once lived in what is now South Carolina, Tennessee, Pennsylvania, and Ohio. After the Treaty of Greenville (1795) and the loss of homeland, the pattern of spring and summer planting and fall and winter hunting was threatened, and the way of life changed. By 1831, most were moved westward; a group renamed Eastern went to Oklahoma; the group renamed Loyal migrated to Kansas; those renamed Absentee left Missouri and scattered to Arkansas, Oklahoma, and Texas.

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(4) KELLER GEORGE, Oneida tribal leader and President of the United South and Eastern Indians, makes national headlines advocating economic equity for American Indians.

My Grandmother taught me a lot, like in the ceremonies you go clockwise. There're reasons for that. You have the four directions, and you pray to the East because that's where the sun comes up.

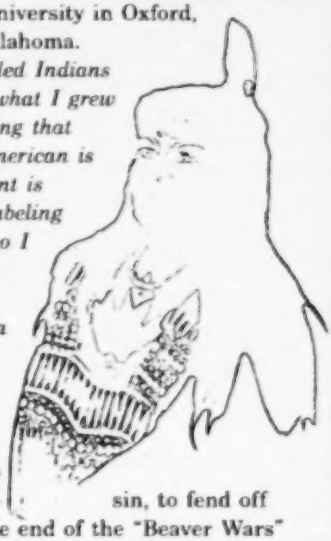
The Oneida, *On'yote'*, 'People of the Standing Stone,' are part of the Six Nations of the Iroquois, the *Ho'da'sho'ne*, 'People of the Long House,' a confederacy formed in the 1500s by Hiawatha.

Oneidas allied with the colonists. George Washington's Army at Valley Forge was kept alive in the winter of 1776-1777 with dry corn provided by the Oneidas and Tuscaroras even though they themselves were starving. An Oneida woman taught the colonists how to cook dried corn. In appreciation, land in New York was given [to the Indians,] but settlers laid claim.

Today, Wisconsin is home to most Oneidas, with some still in Oneida, N.Y. and others in Southwold, Ontario, Canada.

(5) SHARON BURKEYBILE serves in economic development and as liaison between Miami University in Oxford, Ohio and the Miami Tribe of Oklahoma.

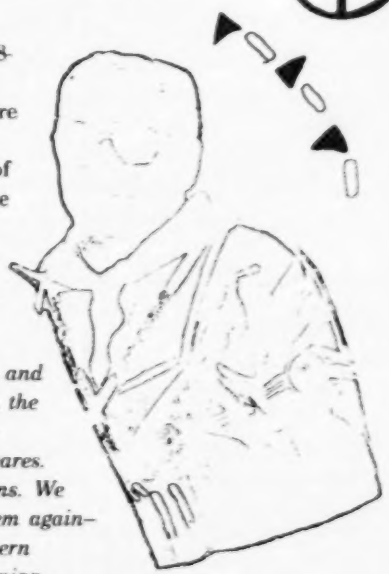
I understand why we were called Indians in the very beginning. Indian is what I grew up with, even though it's something that Columbus hung on us. Native American is just something that the government is doing–changing things around, labeling people all over again. I know who I am, and I'm proud of who I am.



Originally, the Miamis, also known as *Twightwee* or *twaatwaa* after the call of the Sandhill Crane, lived near the southern end of Lake Michigan. When French explorers came in the 1650s the Miamis had moved to what is now Green Bay, Wisconsin, to fend off attacks by the Iroquois. With the end of the "Beaver Wars" in 1701, the Miamis returned to present day Indiana and Ohio, where they raised a special kind of white corn for trading with other tribes.

By 1846, the Miamis had been pressured by the U.S. government into giving up whatever land was left. While half of the Miamis were allowed to remain in Indiana, the other half was removed to Kansas and Oklahoma, and renamed Western or Oklahoma Miamis with tribal offices in Miami, Oklahoma.

(6) RICHARD SNAKE (1938-1999) served as Deputy Grand Chief of the Delaware Nation Grand Council of North America and Chief of the Moraviantown Delaware of Ontario, Canada, and several economic development opportunities for all First Nations People in Canada.



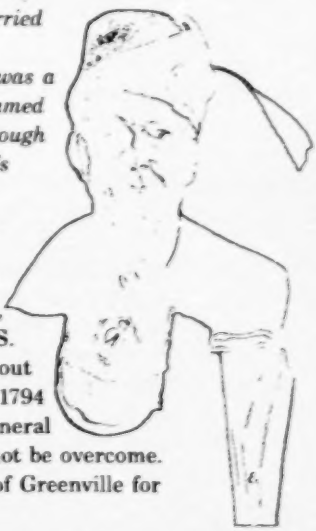
You have to continue on and live. We were the ones with the Bible. That's the reason we separated from other Delawares. We didn't keep our traditions. We have to go out and find them again–from the Delawares of Eastern Oklahoma and the Smithsonian [National Museum of American Indian].

In 1782, American soldiers massacred over ninety members of Gnadenhutten, a peaceful village of Christian Delawares in Ohio. The few survivors fled to Canada, settled on the Thames River and established Moraviantown, which was attacked by American forces during the 1813 invasion of Canada during the War of 1812.

(7) FLOYD E. LEONARD, Chief of the Miami Tribe of Oklahoma, had a thirty-five year career as an educator in Missouri prior to returning to serve his People full-time.

The Miami living in Oklahoma are proud people. My father, even though he had never been there, referred to Fort Wayne, Indiana, as Ke-ki-ogo-gay *all his life. That to him was the name of that town.*

If you go back far enough, Ray White, late chief of the Miami of Indiana, and I are cousins. My ancestry goes back to Tecumwah, who was the sister of Little Turtle. Tecumwah was married twice. First to Jean Baptiste Richardville, Pee-jee-wa-or, *who was a chief, then to a French trader named Bibianne. My ancestry comes through the second marriage; Ray White's through the first.*



Little Turtle, *Mishikinakwa*, (1747-1812) is deemed the greatest Algonquian war leader of his time. A brilliant tactician, in 1790 and 1791 he stopped U.S. Army attacks launched to wipe out the Miami Confederacy. But by 1794 Little Turtle recognized that General Anthony Wayne's forces could not be overcome. He negotiated the 1795 Treaty of Greenville for the best possible terms.

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8 HELEN RAMERIZ is an Elder of the Absentee Shawnee Tribe with headquarters in Shawnee, Oklahoma. Henryetta Ellis is her daughter.

The grandfather is the authority figure in the family. For the tribe, the chief is the authority figure. My brother was speaker for ceremonial purposes. He spoke for the tribe when we had a traditional ceremony. My grandfather used to do that when we were children. It would be to speak within the tribe. He gets up and talks and prays. They are medicine men.

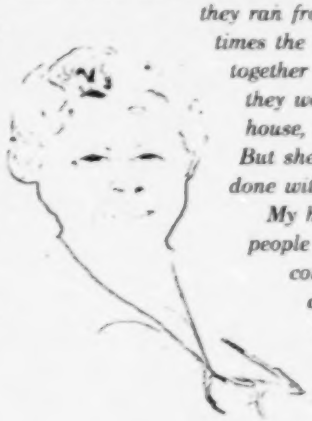
We don't say "Grandfather" like some other tribes do. We say "Creator." We have a story that was told to us that a turtle is holding up the world. That's where "People of the Turtle" comes from. Traditional ways were practiced when I was a child. Traditionally, Stomp Dance belonged to the Shawnee. Now other tribes have taken on the Stomp Dance.

Originally, the Shawnees were a confederacy of five patrilineal divisions–Mekoche, Pekowi, Chillicothe, Kispoko, and Hathawekela. They functioned independently with their own war and civil chiefs but, like the Iroquois Confederacy, each group had an overall responsibility to everyone. This system ended with European contact, and each group went its own way to try to survive.

In 1787, the Pekowi and Kispoko, tired of resisting French, British, and American incursion of the Ohio River Valley, fled to Spanish territory (now Missouri). In 1814, Hathawekelas, who had gone to Alabama, also came to Missouri, and together they became the Absentee Shawnee Tribe.

9 JOANNA NICHOL is an Elder of the Delaware Tribe of Indians of Bartlesville, Oklahoma. She is as well-connected with Potawatomi culture and history as with Delaware because she lived in the home of her father's father during part of the Depression.

My father and mother met at Chilocco Indian School. That's where a lot of our mixed [tribal families] *met. But most of my interests are in Bartlesville because Delawares are matrilineal. In the Delawares, women always ran the tribe; they ran from behind their husbands. At times the men would ask the women together to give their opinion, which they would do. Grandma ran her house, and Momma ran our house. But she didn't do it obviously. It was done with quiet efficiency.*



My hopes for the future are that my people have their sovereignty and continue to do as they have always done; take care of each other and themselves and be helpful to other people. Delawares don't have a name for cousin. Children of all siblings are brothers and sisters. At a powwow you don't have to worry about your children; some Elder is going to tell them right and wrong.

10 BEULAH TIMOTHY is an Elder of the Delaware Nation Council of the Moraviantown of the Thames Band. Richard Snake, her brother, was born when she was twenty-one.

My brother Richard [did] *not speak the Delaware language as well as I do. He grew up in a different time.*

In my time, people who were grownups, and children, spoke the Delaware language. The only time I ever heard my mother's mother speak English was when she went shopping. She had a basket with some eggs that she traded for groceries.

In their traditional home between the Atlantic Ocean and the Delaware River Valley, there were two groups of Delaware, whose real name is *Lenape*, respected by all as The Grandfather People. While the overall language group is Algonkian, those in the southern area spoke the Unami dialect. These Lenapes now live in Oklahoma. The northern, "hilly country" Lenape spoke the Munsi dialect. While some of the Munsi-speakers live in Kansas and Wisconsin, most are in Ontario, Canada. A dictionary of the Munsi dialect is being compiled. Mrs. Timothy has been a major contributor to this work.

11 DON GILES is Chief of the Peoria Indian Tribe of Oklahoma.

When I was elected chief, in 1991, is when I was proudest to be a Peoria. Today the leadership positions are elected. When they first came to Oklahoma, it was not an elected position but one that you worked your way up to. You earned the trust of the other tribal members, and they confirmed you to that position.

The Peorias, one of the Illiniwek, or Illinois tribes of the Central Illinois River Valley, were one of the first to recognize the United States and to serve as scouts and hunters for the American military, which promised to protect Peoria villages; but settlers wanted Illinois land and attacked. From 1818 onward, treaties deprived the Illinois tribes of their land. The once populous Peorias had only 163 people left to move to Oklahoma at the end of the Civil War. Somehow persevering, by 1994, the tribal roll numbered 2,490; they regained some Oklahoma tribal land and began reconnecting with their ancestral base in the Illinois city bearing their name. *Return to Pimeteoui* is an annual event.

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12 GRACE THORPE has served the Sauk and Fox Nation in Stroud, Oklahoma, as Tribal District Court Judge and as an activist for tribal sovereignty and against dumping nuclear waste on tribal lands. She is the daughter of Jim Thorpe.

My dad's Indian name was Wathohuck, or Bright Path. He was from four different Indian tribes but enrolled in the Sauk and Fox Tribe. He was also Potawatomi, Kickapoo, Menominee.

Dad's grandfather on one side was Irish, and his great-great-great grandfather was a French fur trader, whose name was Jacques Vieux. He opened up the first trading post in [present day] *Green Bay and Racine, Wisconsin. His son, Louie Vieux, was the head man or chief of the Potawatomi after removal from the Wisconsin and Michigan area to Iowa, then Kansas. He had a drawbridge built across the Vermillion River, and the people on the Oregon Trail paid him a dollar to go across his bridge. In some history books, it shows he made as much as $350 a day.*

The Sauk and Fox were neighbors, uniting when settlers took their land in Wisconsin. Black Hawk led a group back to Saukenak (near Rock Island, Illinois) where he made a final stand for Indian sovereignty east of the Mississippi.

13 FRANK BUSH is the late Spiritual Leader and Head Veteran Dancer, Potawatomi Indian Nation, Inc., also called the Pokagon Band of Potawatomi Indians of Michigan and Northern Indiana. He lived in Shelbyville, Michigan.

Leopold Pokagon managed to hold on to some land when other Potawatomis had to cede theirs and remove westward into Missouri, Iowa, and Kansas. His youngest son, Simon (1830-1899), gained notoriety among whites and scorn among the Potawatomis by writing novels that fed into Indian stereotypes. He was "featured" at the 1893 Chicago World's Columbian Exposition. Chicago's Jackson Park has statues of both Pokagons.

Modern times means changing, but spiritually [our traditional practice] was handed down to us so we continued it on. We have our gatherings for the four seasons. Some of my uncles were pastors of the Methodist Church here. But about the middle of the week they would gather in different houses, and we would go along with our Native religion. My grandpa was a Mide, a pipe carrier.

14 BILLIE SMITH is an Elder of the Loyal Shawnee Tribe with formal headquarters in Talequah and social headquarters in White Oak, Oklahoma, where many people live and where the burial place is located.

When I became a teenager and got married and had children, I moved away with my husband, where he had to work. During those years I was away from this area. We would come back, but we lived in California. Then, when the kids got all grown, we came back. That's when I started with the tribe again. You don't forget, especially when you have a mother and father who spoke Shawnee. They were full-bloods. I still have my dad's allotment, which is my grandmother's allotment. Land that has never exchanged hands.

My mother's father, Samuel Perry, was one of the children the government came and grabbed up and took off to government school. He had long hair. They cut his hair off. They told him he couldn't talk Shawnee any more, and they taught him Christianity. When my mother was born, he taught her the Christian ways. They couldn't teach the traditional ways. The government wouldn't allow it. So that's why I was brought up in a Christian-taught way.

The other Elders would come to the house. They would go over the stories that taught us different things. We have our traditional beliefs.

15 WAP SHING (John Mohringer) has served as Spiritual Leader of the Miami Nation of Indians of Indiana. Born in Haarlem, The Netherlands, he emigrated to the U.S. and found it "natural" to be drawn to the Indian People. He was adopted by Indiana Miami Chief Mon-gon-zah.

Miami ceremonial is a way of life, it's who you are and your relationship with everything. We have never had any kind of organized things like a class. That's not the way we do. It's a highly individual, highly spiritual thing, and the teaching is done in a much more subtle way, but also a way that much better sticks in the people's memories because it becomes a part of their life.

*We never had a meal unless we had a prayer. We thank the Grandfather, and we thank the animals and the plants. We thank the people who fixed the food. My mother used to take me to the land and to the dikes, and we would be gathering plants. She always said a prayer when she harvested something. We always put an offering on Mother Earth–*Sama *or tobacco.*

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16 CURTIS ZUNIGHA is a former Chief of the Delaware Tribe of Indians of Bartlesville, Oklahoma. He continues to serve his People in economic development. With degrees in business and broadcasting, he has worked in both the private and public sectors along with pan-tribal affairs.

In my journey in discovering my own heritage, I knew that the center of our culture has to be around our language, our religion, our spiritual beliefs. This is what establishes our identity, our uniqueness as Lenape. The only religious icons left for me to learn from were in the vaults at the Philbrook Museum in Tulsa, Oklahoma. I made special arrangments to look at them. They were more than inanimate objects. I felt a deep spiritual presence inside them.

Some of this relates to the 1990 Native American Graves Protection and Repatriation Act passed by Congress. We've got no place to keep these sacred objects. The Philbrook can present them for everyone to learn that the Delaware are more than historic; they're an alive and vibrant tribe right now.

17 LEONARD THOMPSON is Ceremonial Chief of the Delaware Tribe of Indians of Bartlesville, Oklahoma.

Old Man Charlie Elkhair was the last ceremonial chief. He was the one that came with The People from the East [Kansas]. *I heard him talk many times at funerals. He sure could talk English, but when he talked Delaware, he went in order. He'd talk about going back to the beginning, and he'd bring everything right up–cultural beliefs* [the story, to the present]. *I try to follow in his footsteps as much as I can. It's my decision as to who will replace me. And I'm training him now, as best I can, to take my place when I'm gone from this world. His name is Dee Ketchum, and he will be the ceremonial chief.* [Mr. Ketchum is now the elected civil chief.] *We had three clans–Turkey, Wolf, and Turtle– they sat in different parts of our church* [the Big House]. *When our people ceased to speak our language, we lost our religion. When they quit, that old building fell down.*

18 MICHAEL PACE, an Assistant Chief of the Delaware Tribe of Indians of Bartlesville, Oklahoma, is a retired businessman. He is an Elder who has particular knowledge about the dances and songs of the Delaware.

He is a direct descendant of Chief Anderson, whose original village in Indiana still bears his name. When the Delawares were pushed out of Pennsylvania and Ohio, the Miamis invited them to make their home along the White River. Fourteen villages have Delaware roots, including Muncie. William Conner, a white trader, married Mekinges, Chief Anderson's daughter. When the Delawares were forced out of Indiana, Mekinges and her children by Conner, ranging in age from young men to toddlers, also had to leave. The Conner name still shows up in positions of leadership among the Delaware.

The Delawares are proud of their legacy and history, which helped form the frontier in the early 1800s that today is the state of Indiana. There has been a renewal of the friendship and shared history between the Delaware and the people of Indiana in recent years, and the Delaware tribe hopes that bond will grow.

Since 1992, Mr. Pace and others from Bartlesville have been coming to Conner Prairie to give school and public programs. Conner Prairie's Trading Post and Lenape Village is a result of that collaboration.

19 LORA MARKS SIDERS (1919-2000), Elder of the Miami Nation of Indians of Indiana, worked all her life to preserve and teach the traditions, culture, and dignity of the Miami People.

Mom and grandmother and her mother took anybody in and kept them, took care of them. Grandpa was a medical doctor, but he also was a herb doctor. Things Mom told me had come from her parents. Some of this is in history books now, but a lot is not written down any place.

When the native language is not spoken, a lot of family closeness is lost. I want us to be educated in both ways. I want the Indian education and a white education so [our people now] *can be able to live and not know poverty the way of some of our Elders, who died as paupers.*

After the Mississinewa Reservation was terminated, Miamis moved to find work, but families continued to gather at traditional times in the Peru area. Today, the Indiana Miamis have a drum, are learning to speak Miami, and are connecting traditional ways with modern technology. A CD and tape, *Siipionci: From The River,* is a 2001 release from The Twigh Twee Singers; it's dedicated to Lora Siders.

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20 NICKY GLENN SMITH, Loyal Shawnee, is Billie Smith's son.

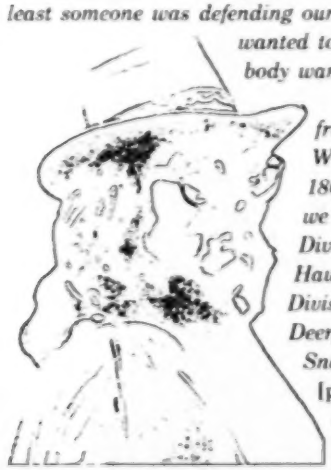
The biggest change that the Loyal Shawnee have gone through in my lifetime is, I think, overexposure to the general public. The resurgence of interest in Native Americans has brought us far too much exposure to our religious ceremonies, which should have been kept private, kept within the tribe. Now we have people come down here who we don't even know; what tribal affiliation, what race, or what their interest is. Just to observe; just tourists.

Our rituals shouldn't be made public. It's not like a game or a pageant for the general viewing public. This is held sacred to us. We don't want people to come in there and video it, or take snapshots.

I'd like to see that our dance is still going on in a hundred years from now. It's our religion. It's the way we believe. It's supposed to be what governs everyday life–to help one another. And to give thanks for our very existence. Each dance has a different name, but each one is part of our religious ceremonies. It's the way we give thanks to the Creator. There are four ceremonial dances each year–Spring Bread Dance, Summer Green Corn Dance, Fall Bread Dance, and a family dance.

22 DAVID LEE SMITH is Tribal Historian and Cultural Preservation Officer of the Winnebago Tribe of Nebraska. He holds degrees from Morningside College and UCLA. Director of Indian Studies at Little Priest Tribal College in Winnebago, he is a nationally known storyteller and author of books documenting the oral tradition of the Winnebago from creation myths to Trickster stories and contemporary tales to the history of the tribe, whose real name is Ho-Chunk, "People of the Parent Speech-The First Voice." Their origins trace back to Kentucky.

I was proud when the American Indian Movement started its organization. I was proud to be an Indian because at least someone was defending our identity. Before that, no one wanted to be an Indian; now everybody wants to be an Indian.



When the tribe moved from Wisconsin to the Winnebago Reservation in 1863, we were ruled by what we call a clan system. The Air Division was Thunder, Eagle, Hawk, Pigeon. The Earth Division was Buffalo, Bear, Wolf, Deer, Elk, Water Spirit, Fish, Snake. Each one participated in [particular] *tribal affairs. The clan system broke up after the move.*

21 GEORGE J. "BUCK" CAPTAIN (1922-1997) served as Chief of the Eastern Shawnee Tribe of Oklahoma. Their reservation is in Seneca, Missouri.

Our Shawnee tribes haven't been together as a Nation for close to two hundred years, so about 1990 I decided it was about time. I contacted the Absentee Shawnees and I talked to the Loyal Shawnees and then I threw a dinner here, in our new tribal building. We like to eat, so we got together, and we've been working together ever since. My idea is to build a museum to let people see what we have from our past. We're the remnant of the tribes, the downfallen, the group they've made beggars out of, and they don't know the talent Indians had because they confiscated everything they ever had.

All went to Europe or in museums. I want to make a super stop on the highway–bring the kids in. The people who came here knew our history, but they passed on. When the big move came from Ohio to Kansas, they did leave some people in Ohio. Chief Blue Jacket stayed. So there are people now in Ohio with past Shawnee ancestry. Well, they can't ever be on the Shawnee roll, but they can certainly be my friends.

Blue Jacket and his group could stay because he became a secret ally of General Anthony Wayne, favoring the devastating Fort Harmar Treaty of 1789, which Little Turtle opposed.

23 LAWRENCE FRANK SNAKE serves as President of the Delaware Tribe of Western Oklahoma, as did his father.

Some Delaware tribes use the term president and others use chief. I guess we [in Anadarko] *modeled our constitution after the U.S. Constitution, which is kind of ironic because the United States took the Indians' way back in the 1700s. The Algonquin tribes and the Iroquois Confederacy, all up in the eastern part of the U.S., all have the same type of government, which was a three-tier government in which they had checks and balances. And Thomas Jefferson and Benjamin Franklin thought it was quite unique. They spent a lot of time with the Indians learning it. This is one of the things that kind of struck me as odd in American history class. The way the books taught us, it was like one weekend these guys decided to sit down and write a constitution.*

What also strikes me as interesting, is that they take our form of government, and we're supposed to be savages, heathens, primitives who don't know anything.

For our tribe's future goals, we would like to set up a whole lot of social programs–our own hospital, retirement/community center, dental clinic. We're trying to buy land and establish [our own] *reservation.*

The Western Delawares moved from Missouri into Texas while the Eastern Delawares moved from Missouri to Kansas. In 1859, the Texas Delawares were forced to Anadarko where they have shared allotted land with the Caddos and Wichitas, but have their own governments.

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24 LUCY SADIE PARKS BLALOCK, Elder of the Delaware Tribe of Indians of Bartlesville, Oklahoma.

I knew all my life that I was an Indian. All my life. Because the Delaware language was spoken in my home I grew up with the language. Right now I'm the Eastern Delaware language teacher. I'm teaching adults. We're doing this because they lost their language; they did not speak the language when they were growing up. Most of the Delaware kids, when they got teased, it killed their spirit. They got ashamed. And that's why they didn't want to learn their language; they wanted to be white. But for me, as much as they teased me, I wasn't about to quit my language. I stuck to my guns.

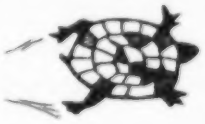
Once I'm no longer able to teach the language class that now has thirty-one students, there's nobody else to take my place. A long, long time ago when I was a child, there were elderly women who knew how to make baskets. But that is lost, too. Nobody in the tribe has any idea how to make a [Delaware] *basket. There was an elderly woman, Lucy D. Lewis, who was the official storyteller. You'd go to her on wintry evenings, and she might spend half a night telling stories like fairy tales, legends. I especially liked the stories about the Delaware Big House,* xking we kowan.

25 RAYMOND O. WHITE, Jr. (1937-1994), Principal Chief, Miami Nation of Indians of the State of Indiana, advocated knowing the full story of Indiana. Ethnohistory is a circular rather than a linear way of thinking that presents not one, but multiple points of view and makes succeeding generations active participants in past, present, and future events. Why things happen is central to when and who is involved.

If people were made aware of all the history of Indians in the state of Indiana, that could help eliminate a lot of stereotypes.

Thinking of American Indians as savages, uncivilized, deprives us of knowing about sophisticated systems of trade, land use, agriculture, economics, religion, governance, arts that existed centuries before Columbus.

The truth, said Ray White, is found in the seventeenth century writings of the Jesuit priests who spoke of the Miamis as one of the best educated people. From the seventeenth century onward Miamis dealt with France, Spain, Britain, Colonists, and the U.S. They spoke these three new tongues along with dialects and languages of multiple tribes with whom they had commerce. Ray White fought for Indiana Miamis to regain the federal recognition taken away by a clerical error in 1897. That fight continues under Chief Paul C. Strack.



26 PATRICIA A. HRABIK has been a Tribal Judge and Historic Preservation Officer and Heritage Tourism Coordinator of the Lac du Flambeau Band of Lake Superior Chippewa Indians in Wisconsin. The Ojibwas, their real name, have been at home within the far reaches of the upper Great Lakes region with most living in Canada. Never a single governmental body, the Ojibwas are connected by hundreds of patriarchal clans. Early on, they defended their lands against other tribes who wanted their rich hunting, fishing, and planting territory. Later, separate Ojibwa clans formed trading partnerships with Europeans. The Midewiwin ways remain strong: maintaining balance in personal life, respecting all forms of life-plant and animal, bringing harmony into the social order, gaining economic security.

The Indian Self-Determination and Education Assistance Act (Public Law 93-638) was passed in 1975. It provided for maximum Indian participation in the government and education of Indian people. The Lac du Flambeau band has taken full advantage of this law and now conducts its own programs with the help of highly educated tribal membership. Public Law 280 [1953] *restores our jurisdiction over tribal criminal and civil matters.*

27 TOM TOPASH served as Vice Chairman of the Pokagon Potawatomi Nation of Michigan. He is an educator in the Michigan schools, a playwright of Potawatomi history, and a public speaker.

Born post World War II, when many returning American Indian veterans found public prejudice had not changed, his father, like most others, turned away from his heritage.

There wasn't, at the time of my upbringing, an obvious Native American component to our lives. [However], *what I have discovered, and am continuing to explore over and again, is that the important components, the important beliefs, behaviors that were Native were subtly taught to us by my dad. He had easy humor, was amiable, always polite, willing to give and to share, and that meant of his worldly goods and his personality. He was building the groundwork for his children to be able to do what they do. I say that as a person from "the comeback generation".*

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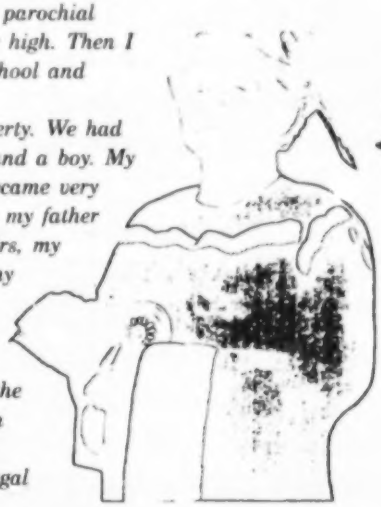
28 DON GREENFEATHER, served the Loyal Shawnee Tribe of Oklahoma as Tribal Chairman.

The Loyal Shawnee Tribe is the largest, with the Absentee and Eastern next, in that order. Our tribe is the poorest of the three. We were the last to leave Ohio, around 1832, to Kansas. In 1869 we were forced to move to Oklahoma. [The government] *settled our band, along with the* [Eastern] *Delaware, within the Cherokee Nation boundaries. We've had to do a lot of our dealings with the federal government through the Cherokee. In all honesty, that makes us feel secondary to the Cherokee. In Indian Country we're struggling, but our people are strong. We've stood up. The Loyal Shawnees have stood up, and we won't lay down again. We're proud of who we are. We are not ashamed. I don't use the word proud in an arrogant sense. The main hurdle we have had with our people is getting them to believe in who we are and in our abilities. After the fall of Tecumseh, after we left Ohio and moved to Kansas, we got settled in Kansas, but again the government stepped in and forcibly removed the people. I have heard Aunt Lois Greenfeather tell stories she heard about the removal that have been passed down. That was a bad day for our people. The government came in and told our people, "you're leaving." People's spirits are broken.*

29 RAE DAUGHERTY is an Elder of the Potawatomi Indian Nation, living in Dowagiac, Michigan.

My father was Michael D. Williams; my mother was Cecilia Topash Williams. My father originally had the name of Cowtuchma, but the priest gave him the name of Williams in order to make it easier for him, for the white man to relate to him. He wasn't singled out; it was something that was done with the various names. My mother was from the Tom Topash family; she was very busy, very active, in Indian affairs. My parents moved us to South Bend so we could enter a parochial school; I went until junior high. Then I went to the public high school and graduated.

I married Mike Daugherty. We had four children, three girls and a boy. My father and my husband became very good friends, and because my father was active in Indian affairs, my husband was. He did many things; he was given the title of historian. My son continues our family involvement. I served on the Elders Council, the Indian Advisory Board, and the Board of the Michigan Legal Service.



30 DAN RAPP is a former Chairman of the Pokagon Band of Potawatomi Indians, who were granted federal recognition on September 21, 1994 after years and years of litigation to gain this status. The Potawatomi are the only recognized tribe living in Indiana. Six northwestern Indiana counties are included in the service area of the tribe, headquartered in Dowagiac, Michigan.

Michael was my father's name; Agnes is my mother's. My mother is an Ottawa, but she got involved in the [Potawatomi] *culture and the traditions. She teaches basketry. She was always at home, and all of a sudden she is traveling around the country, giving demonstrations. It was her and Julia Wesaw.*

31 PHILIP ALEXIS, Executive Director of the Confederated Historic Tribes, Inc., and past Chairman and tribal operations manager of the Pokagon Potawatomi, among other intertribal economic development work, picks up the story.

During those years when I was real young, my grandmother was kind of my favorite friend. She was my dad's mother. She did a lot things with me, and I think that's where a lot of the Indian awareness came back. My grandmother was known as one of the medicine women of the tribe. She taught me about medicine and how to make baskets, even though I was really young. I could identify the tree that she used to make baskets. I pounded the bark and made the strips.

The guys did all that–the men. They made the handles and the ribbings on top of the baskets. The women did all the weaving. The women split and smoothed the strips for weaving. [After about 1955 basket weaving went into decline] *but it got started again around 1975 when I asked the members [of the tribe] if they could remember how to make baskets. Julia Wesaw said, "Well, we can still make the baskets but we can't find the wood." And I said, "Well, if I find the wood, will you make me a basket?" I left the hall and was gone twenty minutes and came back with a black ash tree, and they've been making baskets ever since. This became known as the Potawatomi Basketmakers Exchange. We started a co-op made up of Elders. My dad [Mark Alexis], Mike Daugherty, Dan Rapp and myself were the ones who got the wood. We were the only ones who knew how to identify the tree.* [I've taught] *my sons. The basketmakers in the Pokagon Band became real famous. They were written about in numerous journals. Julia Wesaw and Agnes Rapp and Barbara Paxson, a non-Indian, went to the Smithsonian and participated in Michigan on the Mall part of the Smithsonian Folklife Festival. They got all kinds of citations.*

My background is business. I worked for the Whirlpool Corporation and then Modern Plastics. I know what meetings are like and what deadlines are like. I show up on time. I make hard decisions.

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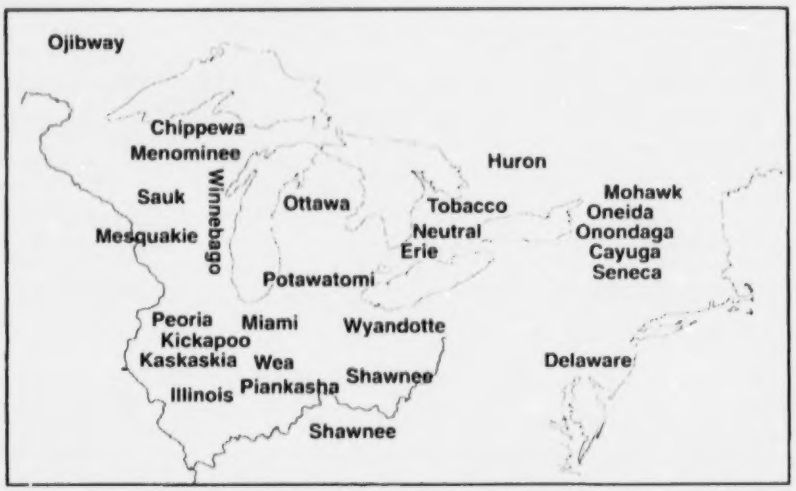
The Woodland People

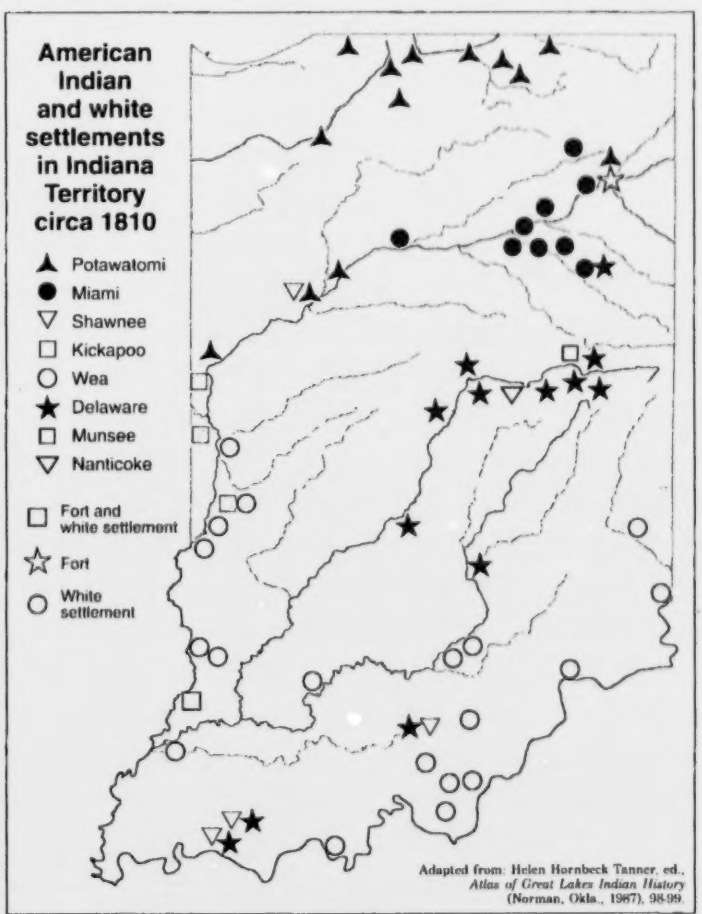
When Europeans first arrived along the northeastern shore of North America, they encountered Indian residents of various Woodland tribes. The map at right gives general locations of the early homelands of the Woodland People.

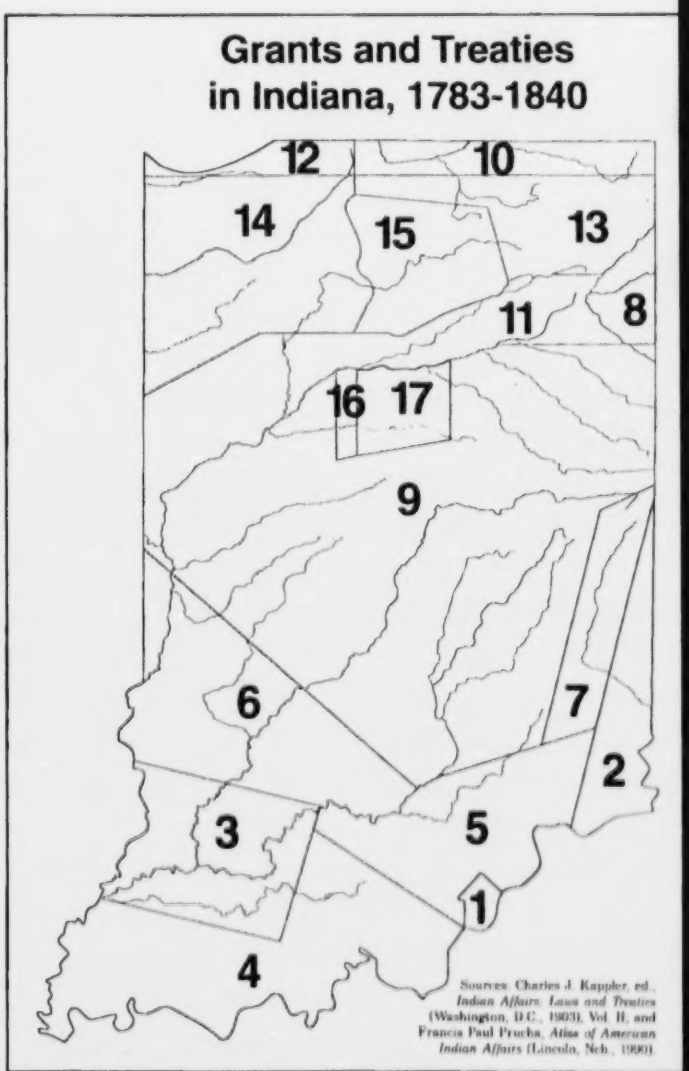
As the European population grew along the Eastern coast, some Indian tribes were forced to move away from their traditional homelands. Competition among the French, British, and Indians for the fur trade resulted in conflict and warfare among the Woodland tribes causing many tribes to move north and west to escape the bloodshed.

By the early 1700s, the area that is now Indiana and Ohio became a refuge for numerous Woodland tribes. Some, like the Delaware, Mohican, Nanticoke, Munsee, and Shawnee originally lived along the eastern coast but were gradually pushed west by the growing white population. Others, such as the Miami, Potawatomi, Kickapoo, Piankashaw, Wea, and Huron returned to their homelands in the southern Great Lakes as the conflicts over fur trade subsided.

The end of the American Revolution forced the Woodland People farther west. The maps below show the impact of white settlement on the Woodland tribes in Indiana. The Indians had an impact as well; for example, many of their original villages grew into Indiana cities and towns.







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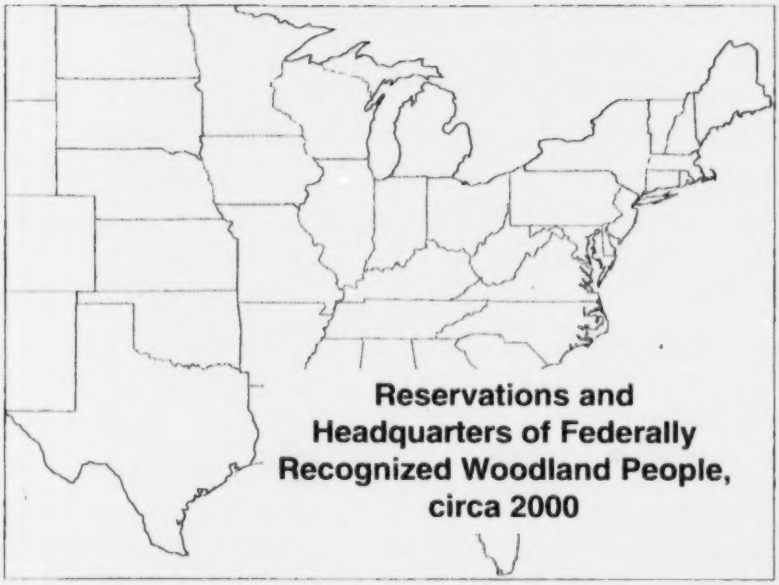

Reservations and Headquarters of Federally Recognized Woodland People, circa 2000

Today, the United States government recognizes 556 tribal entities. The darker states on the map at left indicate locations of reservations and headquarters of approximately sixty federally recognized Woodland tribes.

There are no federally recognized Woodland tribes headquartered in Indiana today. However, non-recognized tribal governments representing the Miami Nation of Indians of the State of Indiana and the Wea Indian Tribe are located in Indiana.

The American Indian population in Indiana (and the rest of the United States) has been counted since the early nineteenth century. In 1825, according to a report from the Commissioner of Indian Affairs, 4,973 American Indians were living in Indiana. By 1860, the first time Indians were counted separately in the census, only 290 Indians remained in Indiana. The lowest population count was in 1920 when 125 Indians were recorded living in Indiana. In 1950, the census taker decided the race of the person being counted; 438 Indians were recorded in Indiana. In 1980, for the first time, the person being counted selected his or her race; 7,682 people selected American Indian.

By 1990, the population of American Indians in Indiana had almost doubled to 12,453. On the map at the left, the top number indicates the 1990 Indian population in each Indiana county. For the 2000 Census, significant changes were made to the question concerning race. For the first time, respondents were allowed to identify one or more races to indicate their racial identity.

On the map at the left, the bottom, underlined numbers indicate the number of people who selected "American Indian or Alaska Native" as their only race. In Indiana, in 2000, the total number of people who selected this category was 15,815.

In addition, 23,448 individuals selected the category "American Indian or Alaska Native and another race". Therefore, a total of 39,263 persons indicated their race as "American Indian or Alaska Native" or "American Indian or Alaska Native and another race".

1 Clark's Grant, 1783 given by Virginia to the soldiers who fought in the Illinois campaign with George Rogers Clark

2 Treaty with the Wyandot, Delaware, Shawnee, Ottawa, Chippewa, Potawatomi, Miami, Eel River, Wea, Kickapoo, Piankashaw, and Kaskaskia Indians signed August 3, 1795 at Greenville, Ohio

3 Treaty with the Delaware, Shawnee, Potawatomi, Miami, Eel River, Wea, Kickapoo, Piankashaw, and Kaskaskia Indians signed June 7, 1803 at Fort Wayne

4 Treaties with the Delaware and the Piankashaw Indians signed August 18 and 27, 1804 at Vincennes

5 Treaty with the Delaware, Potawatomi, Miami, Eel River, and Wea Indians signed August 21, 1805 at Vincennes

6 Treaty with the Delaware, Potawatomi, Miami, and Eel River Indians signed September 30, 1809 at Fort Wayne

7 Supplementary treaty with the Miami, Eel River, Delaware, and Potawatomi Indians signed September 30, 1809 at Fort Wayne

8 Treaty with the Wyandot, Seneca, Delaware, Shawnee, Potawatomi, Ottawa, and Chippewa Indians signed September 29, 1817 at the Rapids of the Maumee River in Ohio

9 Treaties with the Potawatomi, Wea, Delaware, and Miami Indians signed October 2-6, 1818 at St. Mary's, Ohio

10 Treaty with the Ottawa, Chippewa, and Potawatomi Indians signed August 29, 1821 at Chicago

11 Treaties with the Potawatomi and Miami Indians signed October 16 and 23, 1826 on the Wabash River near the Mouth of the Mississinewa River

12 Treaty with the Potawatomi Indians signed October 16, 1826 on the Wabash River near the Mouth of the Mississinewa River

13 Treaty with the Potawatomi Indians signed September 20, 1828 at Carey's Mission, Michigan

14 Treaty with the Potawatomi Indians signed October 26, 1832 on the Tippecanoe River

15 Treaty with the Potawatomi Indians signed October 27, 1832 on the Tippecanoe River

16 Treaty with the Miami Indians signed October 23, 1834 at the Forks of the Wabash

17 Treaty with the Miami Indians signed November 28, 1840 at the Forks of the Wabash

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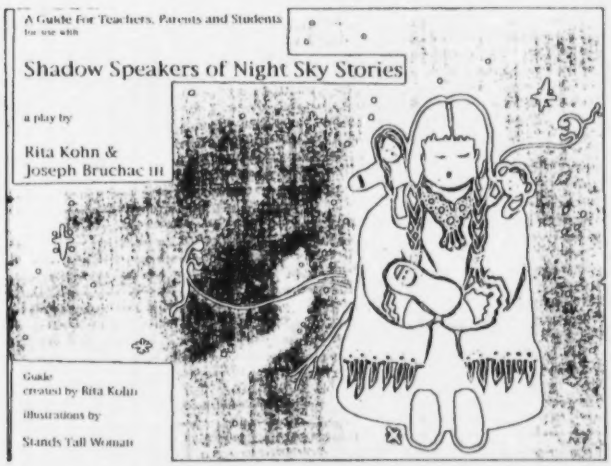
Behind the scenes

Indiana Indians gain visibility

The Indiana American Indian Theatre Company (IAITCo.)



The mission of the Indiana American Indian Theatre Company is to develop and present multigenerational, multilingual scripts in order to dispel stereotypes and distorted images about American Indians and to show them as people who are not stuck in the past, but who have transformed themselves to live and work in the twenty-first century.

The distinctive quality of IAITCo. includes simple stage settings, creative uses of American Indian oral traditions and movement, emphasis on story over spectacle, and a program of mentoring to build a corps of American Indian actors, designers, technical crew members, playwrights, dramaturges, and directors.

IAITCo. premiered its first production at Conner Prairie during the November 2000 Spirit & Place Festival. *Shadow Speakers of Night Sky Stories,* by Rita Kohn and Joseph Bruchac III (Abenaki), since has been performed at the Science Museum of Virginia in Richmond and is being considered by other theatres nationwide.

The original company included Hailey Bryant (Navajo Nation, N.M.), Nieweasah Allison Codynah (Eastern Cherokee / Comanche from the Cherokee Indian Reservation, N.C.), Rebecca Martin (Pueblo of Acoma, N.M.), Stephanie Johnson, Brian Klemesrud, Stands Tall Woman (Cherokee/Sioux-Blackfoot), and Tavi Stutz. Headed by Alberta Printup as technical director and Felica Ahasteen-Bryant as stage manager, all members of the technical crew were American Indians.

Founding Artistic Director Debra Knapp has since been named Director of the Dance Program at New Mexico State University at Las Cruces.

Thomas D. Kohn, resident dramaturg, is an Assistant Professor in the Classics Department at Millsaps College in Jackson, Mississippi. He is a graduate of Carleton College in Northfield, Minnesota and a Ph.D. candidate at the University of Minnesota. An actor and director, he also served as a dramaturgical intern with the Guthrie Theatre, St. Paul, Minnesota. He was a member of the summer stock theatre, The Uninvited Company of Northfield, Minnesota, for three seasons, serving as managing artistic director during his last year.

Dante Ventresca and Stephanie Scopelitis have joined with IAITCo. as co-directors of *People of the Turtle.*

Ventresca, founding director of the theatre of inclusion, views the arts as the key to the growth of human empathy, communication, and hope. He has created new performance works in Indiana, Kentucky, Ohio, South Carolina, Maine, California, and British Columbia. He has collaborated with spectators, Elders, children, performance and theater artists from throughout the United States and from Canada, Ireland, France, and Australia.

Scopelitis, dancer, choreographer, and educator, has performed with modern dance companies worldwide and has presented her own choreography nationally and internationally. Her present work is built upon the idea of taking fragments of various disciplines and expressions and weaving them into a whole. As a recipient of a 2001 Creative Renewal Grant, she is continuing to explore and develop the relationship between movement and language. She has done masters work studying theology and the arts and is now beginning extended studies in education and art.

IAITCo. was invited to make its home at the Harrison Centre for the Arts in Indianapolis. Jeremy Efroymson and the Pappas Brothers Construction Company have restored the historic Presbyterian Church in the Old Northside Neighborhood to create the Centre, including a theatre, an art gallery, studios for visual artists, and offices for the Nature Conservancy and VSA arts of Indiana.

Makers of "Finding our way home"

Rita Kohn, IAITCo. resident playwright, is the author of fourteen published books and twenty produced plays. With permission from Elders and the Native American Council, advisory to the State of Indiana, she is a co-founder of IAITCo. with Rebecca Martin, and a co-founder with James W. Brown of the Indiana University School of Journalism at IUPUI Voices of the Turtle Project and Scholarship, funded in part by five of her books: *Always a People, Spring Planting, Celebrating Summer, Fall Gathering, Winter Storytime.* She is the author of *A Guide for Teachers, Parents and Students for Shadow Speakers of Night Sky Stories.*

Stands Tall Woman, IAITCo. resident artist, also is an art teacher for Carmel Clay Schools, Hamilton County, Indiana. She is a fine arts graduate of Anderson University and is in graduate studies at Ball State University. Her work is held by private and museum collections. STands illustrated *A Guide for Teachers, Parents and Students for Shadow Speakers of Night Sky Stories.*

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Selected titles for further learning

• Baydo, Jerry R., ed., *Readings in American History.* Wheaton, Ill., 1992.

Includes many eighteenth and nineteenth century speeches by Woodland Indians not accessible elsewhere, but like all translations, be aware of "Christian teachings coming from Native's tongues" (Review by Buffalo Heart Woman, Indiana).

• — . *A History of the American Indian.* Wheaton, Ill., 1992.

A straightforward, though sympathetic, account up to 1934, organized according to events from the white man's point of view.

• Black Hawk. *Life of Black Hawk.* Reprint of 1916 edition. New York, 1994.

This first-hand account was originally published in 1834. The notes by scholars reflect the prevailing attitude toward American Indians. Overall, this is a rare opportunity to hear directly from an American Indian why he waged war against the United States.

• Dye, Kitty. *Maconaquah's Story: The Saga of Frances Slocum.* Port Clinton, Ohio, 1996.

Readable, well-researched retelling.

• Fatout, Paul. *Indiana Canals.* West Lafayette, 1972.

Rivers were the interstates. Canals connected them, in many cases following the routes of the Woodland Indians of the Great Lakes region.

• Fixico, Donald L., ed. *Rethinking American Indian History.* Albuquerque, 1997.

Essays reflect an expanded view of scholarship on how to teach and learn about the complexity of American Indian life.

• Francis, Lee. *Native Time: A Historical Time Line of Native America.* New York, 1996.

Timeline from an American Indian perspective.

• Godfroy, Chief Clarence. *Miami Indian Stories.* Winona Lake, Ind., 1961.

Stories relating the traditions and customs of the Indiana Miamis passed on by the great-great grandson of Frances Slocum.

• Henderson, A. Gwynn. *Kentuckians before Boone.* Lexington, Ky., 1992.

A fictionalized account of an American Indian family in central Kentucky in 1585, based on archaeological and fifteenth and sixteenth century accounts from Euroamerican traders.

• Hirschfelder, Arlene, ed. *Native Heritage.* New York, 1995.

Personal accounts by American Indians, 1790-present, under topics such as family, language, traditions, discrimination.

• Hitakonanu'laxk (Tree Beard). *The Grandfathers Speak: Native American Folk Tales of the Lenapé People.* Brooklyn, N.Y. 1994.

Includes tales handed down by Elders, printed in early books or recorded by missionaries.

• Hoxie, Frederick E. *Encyclopedia of North American Indians.* Boston & New York, 1996.

Includes comprehensive data on Great Lakes tribes, key personalities, and topics.

• —, Frederick E., and Peter Iverson. eds. *Indians in American History: An Introduction.* Wheeling, Ill., 1998.

Essays from various American Indian perspectives. See especially Chapter 7 to understand differences in perceptions between Indians and non-Indians. For example, Tecumseh has become a mythic hero, yet "The Prophet" had more influence for Indians.

• *Indians and a Changing Frontier: The Art of George Winter.* Indianapolis, 1993.

Catalog of the George Winter collection at the Tippecanoe County Historical Association, Lafayette, Ind. Essays by Christian F. Feest and R. David Edmunds.

• Iverson, Peter, *"We Are Still Here": American Indians in the Twentieth Century.* Wheeling, Ill., 1998.

Analysis of complex issues from the American Indian point of view in readable form.

• Jahoda, Gloria. *The Trail of Tears: The Story of the American Indian Removal, 1813-1855.* New York, 1975.

Incorporates Indian point of view.

• Johnson, Howard. *A Home in the Woods: Pioneer Life in Indiana.* Bloomington, Ind., 1991.

Oliver Johnson's family moved to Marion County just as the Delawares were removed in 1821.

• Kohn, Rita, and W. Lynwood Montell, eds. *Always a People: Oral Histories of Contemporary Woodland Indians.* Bloomington, Ind., 1997.

Forty-one first person oral histories representing seventeen different tribes. Introduction by R. David Edmunds.

• McPherson, Alan. *Indian Names in Indiana.* [Monticello,] Ind., 1993.

Alphabetical listing with subject index and maps.

• Marks, LaMoine. *Kim-qu-tah.* Lagro, Ind., 1994.

Family oral tradition of the white captive Hannah Thorpe, written by her Miami great-grandson. Pamphlet, n.d.

• Minnetrista Cultural Center & Ball State University. *Native American Cultures in Indiana.* Muncie, 1992.

• —. *1991-1992 Proceedings Woodland National Conference.* Muncie, 1992.

• Rafert, Stewart. *The Miami Indians of Indiana: A Persistent People, 1654-1994.* Indianapolis, 1996.

Carefully researched from Miami point of view.

• Remini, Robert V. *Andrew Jackson and His Indian Wars.* New York, 2001.

Reviewer Andrew R. L. Cayton takes exception to the author's analysis that Jackson is the "savior of American Indians" through his program of forced removals.

• Shorto, Russell. *Tecumseh and the Dream of an American Indian Nation.* Englewood Cliffs, N.J., 1989.

Alvin Josephy's Biography Series of American Indians. While the chronology is accurate, the language is stereotypical in describing American Indians.

• Ritzenthaler, Robert E., and Pat Ritzenthaler. *The Woodland Indians of the Western Great Lakes.* Milwaukee, 1983.

Generally good background data, but be aware of stereotypical language and information, such as referring to ceremonial dress as "costumes" and the use of "squaw."

• Simons, Richard S. *The Rivers of Indiana.* Bloomington, Ind., 1985.

Woodland Indian history is best understood through the rivers along which they lived and traded.

• Smith, David Lee. *Folklore of the Winnebago Tribe.* Norman, Okla., 1997.

Creation and trickster stories, myths and legends retold in the voices of the Elders who passed them on to the author, a Winnebago.

• Thom, Dark Rain. *Kohkumthena's grandchildren: the Shawnee.* Indianapolis, 1994.

Fictionalized account based in part on research by anthropologist Erminie Wheeler Voegelin.

• Sugden, John. *Tecumseh: A Life.* New York, 1998.

Comprehensive biography.

• Thompson, Charles N. *Sons of the Wilderness: John and William Conner.* Noblesville, Ind., 1988.

History from the white man's point of view. William married Mekinges, daughter of Delaware Chief Anderson.

• Twigh Twee Singers. *From the River.* Pennsauken, N.J., 2001.

Audio Tape and CD of eleven songs in the Indiana Miami Indian Tribe tradition.

• Valley, Dorris, and Mary M. Lembecke, eds. *The Peorias: A History of the Peoria Indian Tribe of Oklahoma.* Miami, Okla., 1991.

A researched documentation of Peoria Indian sites and life, as part of the Illinois Nation, in the Old Northwest Territory to removal westward into Oklahoma.

• Weeks, Philip. *Farewell, My Nation: The American Indian and the United States, 1820-1890.* Arlington Heights, Ill., 1990.

Some honest answers, some conclusions for healing deep wounds about why the U.S. turned to a policy of separation, removing American Indians under brutal conditions.

• Wilson, George R. *Early Indiana Trails and Surveys.* Reprint. Indianapolis, 1986.

The American Indian footprint is found everywhere. Good maps, including one of Treaties with American Indians (p. 54).

Other resources

• Indian Arts & Crafts Association & Council for Indigenous Arts and Culture & The Book Publishing Co., Summertown, Tenn. Call 1-800-695-2241.

Titles include Native American Crafts and Music Directories.

• Indiana Historical Bureau.

Relevant issues of *The Indiana Historian* are available for purchase or on-line at www.IN.gov/history. Background data and selected resources.

• Indiana Historical Society.

Original documents in the William Henry Smith Memorial Library and articles in *Traces* and *The Hoosier Genealogist;* www.indianahistory.org.

• *Indiana Magazine of History.* www.indiana.edu/~imaghist.

• Indiana State Library.

Original documents in Indiana Division; www.IN.gov/library.

• Smithsonian Institution. National Museum of the American Indian.

Quarterly publication, museum, and research library; www.si.edu/nmai or call 1-800-242-6624.

• Wabash River Heritage Corridor Commission, Indiana River Heritage Corridor Commission.

Monthly meetings and publications cover history and current events. Call 317-232-4070.

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our brother and
sister trees give fruit.
the crawling ones
enjoy the fruit.
the larger relatives
consume the smaller.
two-leggeds hunt and feast
on the animals.
when two-leggeds cross,
our brother and sister
trees feast on us,
thus completing
the cycle.
– life cycle –
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